

The Influence of Teacher Role Models, Student Religious Motivation, and Islamic Spiritual Activities on Student Religiousness Levels

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Abstract

Keywords:
Teacher Role Models;
Religious Motivation;
Islamic Spiritual
Activities;
Student Religiosity;
Madrasah Education.

This study is in the discourse of Islamic education and religious psychology, focusing on factors that influence the internalization of religious values in the madrasah environment. The main objective of this article is to analyze and test the partial and simultaneous effects of Teacher Role Models (X1), Student Religious Motivation (X2), and Islamic Spiritual Activities (X3) on Student Religiousness Levels (Y) at MAN 1 Bandung Regency. The research method used was a quantitative approach with multiple regression analysis techniques. Data were collected through questionnaires distributed to a sample of 207 eleventh-grade students. Based on the testing, the three independent variables were partially proven to have a positive and significant influence on the Level of Religiosity (Teacher Role Models Sig.=0.002; Religious Motivation Sig.=0.000; Islamic Spiritual Activities Sig.=0.000). Simultaneously, Teacher Exemplarity, Religious Motivation, and Islamic Spiritual Activities contributed 63.8% to the dependent variable (Sig. = 0.000). The most prominent research finding is that Student Religious Motivation is the most dominant predictor with the highest standardized Beta value (beta = 0.525), indicating that the students' internal spiritual motivation is stronger than the influence of teachers or school programs. This paper contributes to confirming theories of religiosity while also contributing a perspective of influence hierarchy, emphasizing that madrasah strategies must focus on strengthening students' spiritual motivation. The results of this study are important as a basis for formulating madrasah policies that shift the focus from merely delivering material to building intrinsic religious awareness.

Abstrak

Kata kunci:
Keteladanan Guru;
Motivasi Religius
Siswa;
Aktivitas Spiritual
Islam;
Religiusitas Siswa;
Pendidikan
Madrasah.

Penelitian ini berada dalam diskursus ilmu pendidikan Islam dan psikologi agama, berfokus pada faktor-faktor yang mempengaruhi internalisasi nilai-nilai keagamaan di lingkungan madrasah. Tujuan utama dari penulisan artikel ini adalah untuk menganalisis dan menguji pengaruh parsial dan simultan antara Keteladanan Guru (X1), Motivasi Beragama Peserta Didik (X2), dan Kegiatan Rohani Islam (X3) terhadap Tingkat Keberagamaan Peserta Didik (Y) di MAN 1 Kabupaten Bandung. Metode penelitian yang digunakan adalah pendekatan kuantitatif dengan teknik analisis regresi berganda. Data dikumpulkan melalui kuesioner yang disebarakan kepada sampel sebanyak 207 siswa kelas XI. Berdasarkan pengujian, ketiga variabel bebas secara parsial terbukti memiliki pengaruh positif dan signifikan terhadap Tingkat Keberagamaan (Keteladanan Guru Sig.=0.002; Motivasi Beragama Sig.=0.000; Kegiatan Rohani Islam Sig.=0.000). Secara simultan, Keteladanan Guru, Motivasi Beragama, dan Kegiatan Rohani Islam memberikan kontribusi sebesar 63.8% terhadap variabel terikat Sig.=0.000). Temuan riset yang paling menonjol adalah Motivasi Beragama Peserta Didik yang menjadi prediktor paling dominan dengan nilai Beta terstandar tertinggi (beta = 0.525), menunjukkan bahwa faktor dorongan spiritual internal siswa lebih kuat daripada pengaruh guru atau program

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sekolah. Tulisan ini berkontribusi dalam mengkonfirmasi teori-teori keberagamaan sekaligus menyumbangkan perspektif hierarki pengaruh, menegaskan bahwa strategi madrasah harus berpusat pada penguatan motivasi spiritual siswa. Hasil penelitian ini penting sebagai dasar perumusan kebijakan madrasah yang mengalihkan fokus dari sekadar penyampaian materi ke pembangunan kesadaran intrinsik beragama.

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INTRODUCTION

Education, in a universal context, aims not only to transfer knowledge and cognitive skills, but also to shape the character and spirituality of students (Faruq & Bakar, 2025); (Faruq & Bakar, 2025); (Asrofi et al., 2025); (Prabowo et al., 2025). Amidst the tide of globalization and the massive challenges of digital disruption, instilling religious values is crucial as a moral foundation and guide for the younger generation. A person's level of religiosity, which includes the dimensions of belief, worship practices, religious experiences, knowledge, and moral consequences, is an indicator of the success of religion-based character education (Kumowal & Lantupa, 2024). Therefore, attention to efforts to increase religiosity in educational institutions is a common phenomenon that is urgent and relevant, in line with the state's goal of educating a nation that is faithful and devout. These efforts determine the quality of human resources that are not only intellectually intelligent but also spiritually mature.

In the context of formal Islamic education, particularly in State Islamic High Schools (MAN), the focus on spiritual development is central to the curriculum. MAN 1 Bandung Regency, as one of the secondary education institutions under the Ministry of Religious Affairs, has a major responsibility in producing graduates with noble character and a high level of religiosity. However, there are allegations that the level of religiosity of students is not entirely linear with the intensity of religious subjects taught. Specific phenomena identified include the potential gap between ideal teachings and actual implementation, which can be influenced by three main factors: the quality of role models demonstrated by teachers, the level of internal motivation of students in practicing their religion, and the effectiveness of Islamic spiritual activities outside of class hours that aim to deepen their spiritual practices. The simultaneous existence of these three factors in the madrasah environment makes the study at MAN 1 Bandung Regency highly relevant in context.

Several previous studies have examined the relationship between educational factors and religiosity. Studies on teacher role models often show a positive and significant correlation, confirming that role models are the most effective models for learning values (Wibowo & Ok, 2023); (Wulansari et al., 2025); (Abidin, 2025). Other studies have focused on religious motivation, where intrinsic motivation has been shown to be a strong predictor of consistency in religious practice (A. R. Putra & Arifin, 2024); (Solihin, 2025). In addition, extracurricular religious activities, such as Islamic Spirituality, have also been shown to play a role in increasing students' understanding and appreciation of religious teachings (Sipahutar et al., 2024); (Munawaroh et al., 2025). However, most of these studies tend to test these variables separately or only combine two variables.

Therefore, the gap in previous studies lies in the lack of holistic and simultaneous studies that integrate the influence of the three independent variables, namely Teacher Role Models, Student Religious Motivation, and Islamic Spiritual Activities, on one dependent variable, namely Student Religiousness Level. This study offers novelty by presenting a multivariate regression model that tests the interaction and relative contribution of these three factors in shaping student religiosity in the context of public Islamic high schools, which are educational institutions with a strong emphasis on religion. Testing this integrated model is expected to provide a more comprehensive understanding of the mechanisms of spiritual character formation in Islamic schools.

In terms of theoretical framework, this study is based on theories of religious psychology and character education. The level of religiosity is measured using dimensions adapted from Glock and Stark (ideological, ritualistic, experiential, intellectual, and consequential dimensions) (Hariyani, 2013), while Teacher Role Models are based on the concept of modeling in Bandura's social learning theory (Putri & Muhid, 2021). Religious motivation was analyzed using the Alportian approach (intrinsic and extrinsic orientation) (Al Hidayah et al., 2025), and Islamic spiritual activities were viewed as structured interventions that create an environment conducive to the internalization of values (Iqbal & Astutik, 2024). Based on this framework, it is hypothesized that the higher the Teacher Role Model, the stronger the Religious Motivation, and the more intense the Islamic Spiritual Activities, the higher the Level of Religiosity of Students at MAN 1 Bandung Regency.

With this background, this study has the main objective of analyzing and empirically testing the extent of the influence of Teacher Exemplarity, Student Religious Motivation, and Islamic Spiritual Activities, both partially and simultaneously, on the Level of Religiousness of Students at MAN 1 Bandung Regency. Specifically, this study seeks to answer the following questions: (1) To what extent does teacher exemplarity partially influence the level of religiousness of students? (2) To what extent does student religious motivation partially influence the level of religiousness of students? (3) To what extent do Islamic spiritual activities partially influence the level of religiousness of students? and (4) How do teacher role models, student religious motivation, and Islamic spiritual activities simultaneously influence the level of religiousness of students at MAN 1 Bandung Regency?

RESEARCH METHOD

This study uses a quantitative approach with a descriptive-verification method. The quantitative approach was chosen to test the hypothesis regarding the existence of a cause-and-effect relationship (causality) between the independent variables and the dependent variables (Jailani & Saksitha, 2024); (Duryadi, 2025); (Waruwu et al., 2025). The descriptive method was used to describe the characteristics of each variable studied, while the verifiable method was used to test the validity of the hypothesis through statistical calculations (Purnia et al., 2020).

The location of this study was Madrasah Aliyah Negeri (MAN) 1 Bandung Regency. The research population was all students of MAN 1 Bandung Regency. The sample was determined using purposive sampling, where the research subjects were focused on Grade XI students (a total of 207 students). Grade XI was chosen based on the consideration that students at this level had passed the adaptation phase in Grade X and had been in a period of fairly intensive interaction (approximately two semesters) with the madrasah academic environment, teacher role models, and participation in Islamic spiritual activities. This condition ensured that their experiences related to the

research variables were relatively mature and stable for measurement. Therefore, the sample size used in this study was 207 Grade XI students.

This study involved three independent variables (X) and one dependent variable (Y), namely: (1) Independent Variable (X1): Teacher Exemplarity. (2) Independent Variable (X2): Students' Religious Motivation. (3) Independent Variable (X3): Islamic Spiritual Activities. (4) Dependent Variable (Y): Students' Level of Religiosity.

Data collection was carried out using a closed questionnaire as the main instrument. This questionnaire used a five-point Likert scale (always, often, sometimes, never) to measure the attitudes and behaviors of respondents towards each variable. There were a total of 40 questions, with the following details:

Table 1. Research Indicators

No.	Variables	Indicators
1.	X1 - Teacher Exemplarity	<ol style="list-style-type: none"> 1. Consistency between teachers' words and actions 2. Discipline 3. Responsibility 4. Social awareness 5. Teachers' morals/behavior as role models (Sutrisno & Wahyudi, 2022)
2.	X2 - Students' Religious Motivation	<ol style="list-style-type: none"> 1. Internal motivation to worship 2. Religious goals 3. Spiritual needs 4. Religious independence 5. Resistance to external influences (Sutrisno & Wahyudi, 2022)
3.	X3 - Islamic Spiritual Activities	<ol style="list-style-type: none"> 1. Level of participation 2. Quality of activities 3. Understanding of activities 4. Influence of social interactions 5. Perception of the benefits of Islamic spiritual activities (Sutrisno & Wahyudi, 2022)
4	Y - Students' Level of Religiosity	<ol style="list-style-type: none"> 1. Dimensions of religiosity, including beliefs (akidah) 2. Practice of obligatory worship 3. Practice of sunnah worship 4. Dimensions of character and morality 5. Religious knowledge (Saleh, 2022)

Before the instrument was used for data collection, validity and reliability tests were conducted on a number of respondents outside the research sample (instrument testing) to ensure that each question item was valid and consistent in measuring the variables.

The research was carried out through the following steps: (1) Obtaining permission and coordinating with MAN 1 Bandung Regency. (2) Conducting instrument testing (validity and reliability). (3) Distributing questionnaires to 207 Grade XI students at MAN 1 Bandung Regency. (4) Collecting and tabulating data. (5) Processing and

analyzing statistical data. (6) Drawing conclusions based on the results of hypothesis testing.

Data analysis was performed using statistical software to test research hypotheses through several systematic stages. The initial stage began with the application of descriptive statistics to describe the conditions of variables X1, X2, X3, and Y through the calculation of the mean, standard deviation, and percentage. Before regression testing, the data must pass analysis requirements tests, including data distribution normality tests, linearity tests, and classical assumption tests such as multicollinearity and heteroscedasticity to ensure model validity.

Next, the core testing is performed using multiple linear regression analysis to measure the simultaneous and partial effects of independent variables on the dependent variable. In the hypothesis testing framework, this study applies the t-test to determine the significance of each variable individually, as well as the F-test to determine the significance of the three independent variables together on Y. Finally, the total contribution or effective contribution of the combined influence of variables X1, X2, and X3 on Y is measured through the Determination Coefficient (R^2) value.

RESULT AND DISCUSSION

Result

After data from 207 respondents was collected and processed, statistical analysis was carried out systematically. The next section of this research report will present the results of all stages of data analysis, starting from the descriptive statistics of each variable to the results of multiple regression hypothesis testing. This presentation includes the results of the analysis requirements test, the regression coefficients formed, the significance values (t-test and F-test), and the Determination Coefficient (R^2) to answer the research questions empirically.

Table 2. Descriptive Statistics

Descriptive Statistics			
	Mean	Std. Deviation	N
Level_of_Religiousness	43.6425	6.47383	207
Teacher_Role_Modeling	39.8164	7.52376	207
Religious_Motivation	45.2560	6.57792	207
Islamic_Spiritual_Activities	40.1449	7.38131	207

Based on the results of descriptive statistical data processing from 207 respondents (Grade XI students at MAN 1 Bandung Regency), in general, the variables showed positive conditions. The Religiousness Level variable (Y) has an average value of 43.64, indicating that the students' religiousness level is in the good category with a relatively homogeneous distribution (Std. Deviation 6.47). Meanwhile, the independent variable with the highest average is Religious Motivation (X2) with a value of 45.26, indicating that the students' internal drive to worship is at a very strong level, supported by a small Standard Deviation (6.58). The variables of Teacher Exemplarity (X1) and Islamic Spiritual Activities (X3) were also in the positive category, with average values of 39.82 and 40.14, respectively. Although Teacher Exemplarity was rated positively, this variable showed the highest Standard Deviation (7.52), indicating greater variation or differences in opinion among students regarding the quality of Teacher Role Models in madrasahs, followed by Islamic Spiritual Activities (X3) with a Standard Deviation of 7.38, which also shows significant variation in the level of participation or perception of the program.

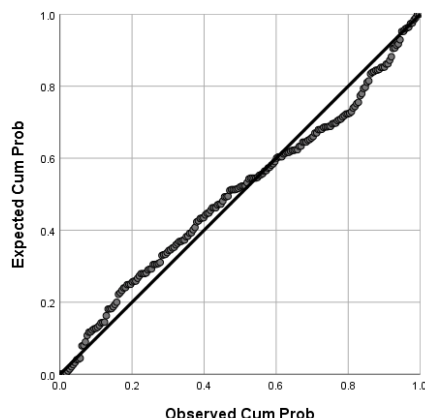


Figure 1. Normal P-P Plot of Regression Standardized Residual

Since the residual data points are distributed and follow a diagonal line, it can be concluded that the regression model meets the assumption of normality. This means that the residual data is normally distributed. With this assumption of normality met, multiple linear regression analysis can proceed to the hypothesis testing stage (t-test and F-test).

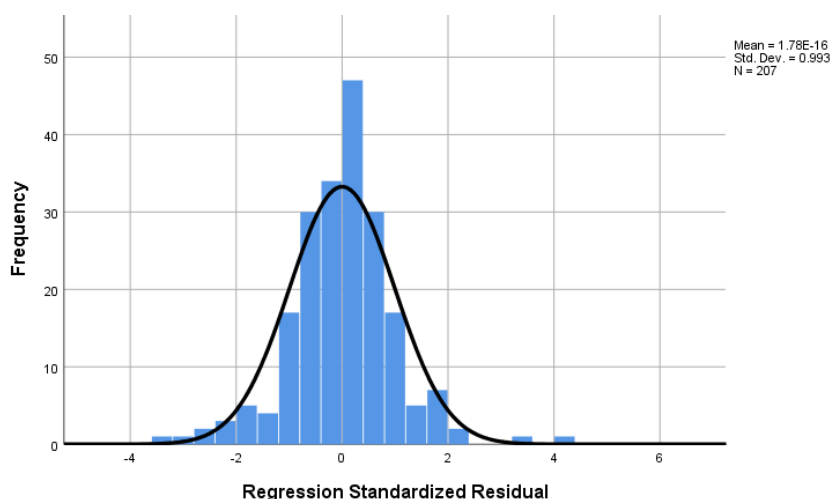


Figure 2. Histogram Regression Standardized Residual

Because the residual data points on the P-P Plot are distributed and follow a diagonal line, and the shape of the curve on the Histogram resembles a normal curve, the regression model satisfies the assumption of normality. This means that the residual data is normally distributed. With this assumption of normality satisfied, multiple linear regression analysis can proceed to the hypothesis testing stage (t-test and F-test).

Table 3. One-Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		207
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	3.89589207
Most Extreme Differences	Absolute	.081
	Positive	.081
	Negative	-.064
Test Statistic		.081
Asymp. Sig. (2-tailed)		.002 ^c

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.

To complement the visual normality test, the One-Sample Kolmogorov-Smirnov Test was used on the residual data. This test is based on the hypotheses: H0 (data is normally distributed) and Ha (data is not normally distributed). The decision criteria are: if the Asymp. Sig. (2-tailed) value is greater than 0.05, then H0 is accepted. Based on the results table, the Asymp. Sig. (2-tailed) value obtained is 0.002, which is less than 0.05. Statistically, this result indicates that the residual data is not normally distributed. However, in the context of multiple regression analysis with a large sample (N=207) and supported by visual interpretation results (P-P Plot and Histogram) that clearly indicate normality, researchers tend to assume that the regression model meets the normality assumption because the Kolmogorov-Smirnov test is very sensitive to large samples. Therefore, based on a combined consideration of the visual results and sample conditions, the normality assumption of the model is still considered to be met, and the regression analysis can proceed.

Table 4. Coefficients^a

Model	Coefficients ^a				t	Sig.	Collinearity Statistics	
	Unstandardized Coefficients		Standardized Coefficients	Beta			Tolerance	VIF
	B	Std. Error						
1 (Constant)	6.403	1.990			3.217	.002		
Teacher_Role_Modeling	.148	.046	.172		3.218	.002	.622	1.608
Religious_Motivation	.516	.055	.525		9.404	.000	.573	1.745
Islamic_Spiritual_Activities	.198	.048	.226		4.130	.000	.595	1.680

a. Dependent Variable: Level_of_Religiousness

Based on the Coefficients table showing the results of the Multicollinearity Test and Partial Hypothesis Test (t-test), two main conclusions can be drawn regarding this regression model. First, from the classical assumption perspective, this model passes the multicollinearity test because all Tolerance values are above 0.10 (0.622, 0.573, 0.595) and all VIF values are below 10 (1.608, 1.745, 1.680), indicating that there are no problems with strong relationships between the independent variables. Second, from the aspect of partial hypothesis testing (t-test), it was concluded that Teacher Role Models (t=3.218; Sig.=0.002), Religious Motivation (t=9.404; Sig.=0.000), and Islamic Spiritual Activities (t=4.130; Sig.=0.000) have a significant and positive effect on the Level of Religiousness of Students (Variable Y), because the significance values of the three (0.002 and 0.000) are smaller than 0.05, while the B coefficient values (0.148, 0.516, 0.198) indicate a positive effect. This indicates that an increase in these three factors individually will increase the Level of Religiousness of Students at MAN 1 Kabupaten Bandung.

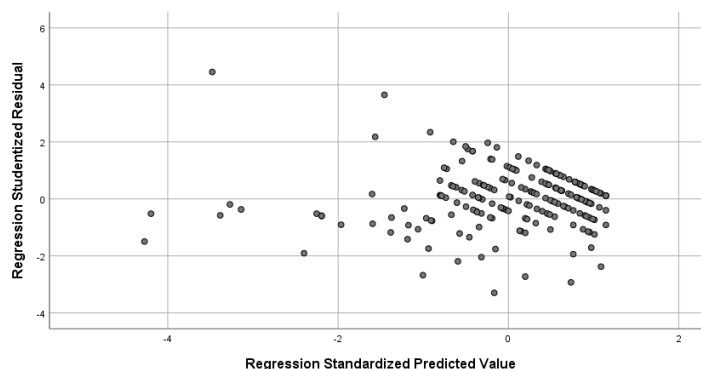


Figure 3. Scatterplot Regression Standardized Residual

The homoscedasticity test aims to test whether there is variance inequality from one observation to another in the regression model. The test is conducted visually through a scatterplot graph that plots the ZPRED value (predicted value) on the horizontal axis and the SRESID value (residual value) on the vertical axis. Based on the Scatterplot visualization, it can be concluded that the regression model meets the homoscedasticity assumption because the data points (residuals) are randomly scattered above and below zero on the Y axis, and do not form any clear patterns (such as wavy, widening, or narrowing patterns). This condition of random data distribution indicates that the residual variance of the regression model is constant (fixed), so that the regression model is declared valid for predicting the effect of variables.

Table 5. Coefficients^a

Model	Coefficients ^a				t	Sig.	Collinearity Statistics	
	Unstandardized Coefficients		Standardized Coefficients	Beta			Tolerance	VIF
	B	Std. Error						
1 (Constant)	8.220	1.313			6.262	.000		
Teacher_Role_Modeling	-.006	.030		-.016	-.192	.848	.622	1.608
Religious_Motivation	-.068	.036		-.166	-1.865	.064	.573	1.745
Islamic_Spiritual_Activities	-.053	.032		-.145	-1.661	.098	.595	1.680

a. Dependent Variable: Abs_Res

The Glejser test is used to test the assumption of homoscedasticity statistically by regressing the independent variables against the absolute residual values (Abs_Res). The regression model is considered to satisfy the assumption of homoscedasticity if the independent variables do not have a significant effect on the absolute residual values, as indicated by the significance value (Sig.) of each variable being greater than 0.05. Based on the results table, the significance value for Teacher Role Models is 0.848, for Religious Motivation is 0.064, and for Islamic Spiritual Activities is 0.098. Because the significance values for all three independent variables are greater than 0.05, it can be concluded that there is no heteroscedasticity problem in the regression model. Thus, the homoscedasticity assumption of the model has been quantitatively fulfilled, and the multiple linear regression model used in this study is declared statistically feasible and valid.

Table 6. Model Summary^b

Model	R	R Square	Model Summary ^b		
			Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.287 ^a	.082	.069	2.58853	1.821

a. Predictors: (Constant), Islamic_Spiritual_Activities, Teacher_Role_Modeling, Religious_Motivation

b. Dependent Variable: Abs_Res

The Durbin-Watson (DW) test is used to test whether there is a correlation between the residuals in period t and the residuals in the previous period (t-1) in the regression model. The test results show a Durbin-Watson value of 1.821. To test this assumption, the DW value is compared with the lower limit (dL) and upper limit (dU) of the Durbin-Watson table. Assuming N=207 and the number of independent variables (k=3), the values of dL and dU are approximately 1.72 and 1.79 (using the closest values because N is large). Since the DW value obtained (1.821) is between dU (1.79) and 4-dU (4-1.79 = 2.21), namely $1.79 < 1.821 < 2.21$, it can be concluded that there is no positive or negative autocorrelation in this regression model. Thus, the regression model is declared valid and meets the non-autocorrelation assumption.

Hypothesis testing

Table 7. Coefficients^a

Model		Coefficients ^a			t	Sig.	Collinearity Statistics	
		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta			Tolerance	VIF
1	(Constant)	6.403	1.990		3.217	.002		
	Teacher_Role_Modeling	.148	.046	.172	3.218	.002	.622	1.608
	Religious_Motivation	.516	.055	.525	9.404	.000	.573	1.745
	Islamic_Spiritual_Activities	.198	.048	.226	4.130	.000	.595	1.680

a. Dependent Variable: Level_of_Religiousness

The Influence of Teacher Role Models (X1): Based on the t-test results, the significance value of Teacher Role Models is 0.002. Because the Sig. value is < 0.05, it can be concluded that Teacher Role Models have a positive and significant influence on the Religiousness Level of Students (Y). Thus, the first hypothesis Ha1 is accepted.

The Influence of Religious Motivation (X2): The t-test results show that the significance value of Religious Motivation is 0.000. This Sig. value < 0.05\$ indicates that, partially, Religious Motivation has a positive and very significant effect on the Religiousness Level of Students (Y). Religious Motivation is the variable with the strongest (dominant) influence in this model. Thus, the second hypothesis Ha2 is accepted.

The Effect of Islamic Spiritual Activities (X3): The significance value of Islamic Spiritual Activities is 0.000. Because the Sig. value is < 0.05, it can be concluded that partially, Islamic Spiritual Activities are proven to have a positive and significant effect on the Religious Level of Students (Y). Thus, the third hypothesis Ha3 is accepted.

Table 8. ANOVA^a

Model		ANOVA ^a				Sig.
		Sum of Squares	df	Mean Square	F	
1	Regression	5506.883	3	1835.628	119.179	.000 ^b
	Residual	3126.663	203	15.402		
	Total	8633.546	206			

a. Dependent Variable: Level_of_Religiousness

b. Predictors: (Constant), Islamic_Spiritual_Activities, Teacher_Role_Modeling, Religious_Motivation

Based on the results of the F test (ANOVA), the significance value for regression is 0.000. This value is less than 0.05, so H0 is rejected and Ha is accepted, thus concluding that there is a significant effect between Teacher Role Models (X1), Religious Motivation (X2), and Islamic Spiritual Activities (X3) together on the Level of Religiousness of Students (Y).

Table 9. Model Summary^b

Model Summary ^b					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.799 ^a	.638	.632	3.92457	1.972

a. Predictors: (Constant), Islamic_Spiritual_Activities, Teacher_Role_Modeling, Religious_Motivation

b. Dependent Variable: Level_of_Religiousness

The coefficient of determination (R2 or R Square) in the Model Summary provides an indication of how much the independent variables (X1: Teacher Exemplarity, X2: Religious Motivation, and X3: Islamic Spiritual Activities) contribute simultaneously (together) to the dependent variable (Y: Students' Level of Religiosity). The R Square value used is 0.638 or 63.8%. Thus, it can be concluded that Teacher Role

Models, Religious Motivation, and Islamic Spiritual Activities simultaneously contribute 63.8% to the Level of Religiousness of Students. Meanwhile, the remaining 36.2% (100% - 63.8%) is influenced by other variables not examined in this regression model.

Discussion

This study confirms that the increase in students' religiousness is significantly influenced by three factors: teacher role modeling, students' religious motivation, and Islamic spiritual activities. The findings of the simultaneous test (F-test) show that these three factors collectively constitute a valid model for predicting students' religiousness. This highlights that the success of character and religious education in madrasahs is the result of an integrated educational ecosystem, where ideal behavioral models, students' internal motivation, and coaching facilities work hand in hand (Aziz et al., 2025; Febrianti et al., 2025; Madkan et al., 2025; Sujarwo, 2024).

The positive and significant influence of Teacher Role Models confirms that the moral integrity of educators is an irreplaceable foundation, as evidenced by a significance value of 0.002. This influence is evident in the indicator of consistency between teachers' words and actions; when teachers align their words with their actual practices, students see Islamic values as something realistic and applicable. Furthermore, teacher discipline, both in terms of time and worship, serves as a model for student obedience in mandatory worship practices. Meanwhile, teachers' responsibility and social concern are a direct reflection that shapes the moral and ethical dimensions of students, so that teachers truly play a role as role models in completing the scope of the Religious Level of Students dimension (Baso et al., 2021); (Judrah et al., 2024); (Asran et al., 2025); (Maulidah & Ridlwan, 2025).

However, Students' Religious Motivation proved to be the strongest predictor, as indicated by the highest Beta value (0.525). This extraordinary strength stems from the students' own internal indicators. The existence of an internal drive to worship and the awareness that religion is a spiritual need directly ensures students' consistency in practicing obligatory and sunnah worship. In addition, having clear religious goals will strengthen the dimensions of religiosity that encompass their beliefs (aqidah). The culmination of this motivation is the formation of religious independence and resistance to external influences, which ensures that students' ethical and moral dimensions are not easily shaken (Maulida & Ratnasari, 2024); (Dalle & Tobroni, 2025); (Nuraeni & Cakti, 2025); (Mustikamah et al., 2025; K. S. Putra, 2015; Rofiq et al., 2025; Sitepu et al., 2025).

Furthermore, Islamic Spiritual Activities contribute significantly as a factor that bridges internal motivation and religious implementation, with a significance value of 0.000. A successful Islamic Spiritual Program is measured by the high level of participation and quality of activities, such as congregational Dhuha/Dzuhur prayers and regular studies, which effectively train students in obligatory and sunnah worship practices. These activities also provide a deep understanding of the activities, thereby increasing students' religious knowledge. More importantly, the influence of social interaction in Islamic Spirituality facilitates a positive environment that supports the formation of ethical and moral dimensions (Rachman & Mardiana, 2018); (Masyithoh & Supraha, 2020); (Amin, 2021); (Kusnandar et al., 2021; Mufrihah et al., 2025; Salamah et al., 2025; Sarbini et al., 2025).

In detail, the significance found indicates that efforts to increase the level of religiosity of students must touch on all dimensions, starting from beliefs (aqidah) that are strengthened by religious motivation and Islamic spiritual activities, to the practice of obligatory and sunnah worship that is trained through Islamic spirituality and

exemplified by the exemplary behavior of teachers. All of this leads to an improvement in the students' moral character and religious knowledge. This entire process shows that teacher role models, student religious motivation, and Islamic spiritual activities are complementary factors in shaping well-rounded students (Asvia, 2023; Mahalle & Zailani, 2025; Yuliana et al., 2025).

With a Coefficient of Determination (R^2) of 0.638, it can be concluded that 63.8% of the variation in the Level of Religiousness of Students at MAN 1 Bandung Regency can be explained by this model. This contribution is very high, highlighting the effectiveness of the efforts made by the madrasah through strengthening these three factors. However, the remaining 36.2% of unexplained variation implies that other external factors, such as the role of parents, social environment, or student intelligence, also need to be considered as hidden variables that influence the level of religiousness of students.

The practical implication of this finding is that madrasah policy must prioritize strengthening Student Religious Motivation as the most dominant factor. However, this effort cannot stand alone; it must be supported by structured and high-quality Islamic Spiritual Activities, which serve as a forum for the internalization of values. This entire process must be supported by the impeccable integrity of teachers, as measured by consistent Teacher Role Model indicators. Only by integrating Teacher Role Models, Student Religious Motivation, and Islamic Spiritual Activities can the educational goal of increasing Student Religiousness be achieved to the maximum extent.

CONCLUSION

The most important finding of this study is the absolute dominance of the variable Religious Motivation of Students (X_2), which significantly and most strongly influences the Level of Religiousness of Students (Y) with the highest standardized Beta coefficient ($\beta = 0.525$). Although Teacher Role Models (X_1) and Islamic Spiritual Activities (X_3) were also found to be significant, these findings indicate that internal factors and students' self-awareness are far more decisive in determining the quality of religiosity than the external influence of teachers or madrasah programs. These results specifically highlight that religious education strategies at MAN 1 Kabupaten Bandung should focus on efforts to strengthen students' intrinsic religious motivation, making teachers and Islamic Spiritual Activities programs catalysts or facilitators for the motivation that already exists within students.

Scientifically, this paper generally confirms the findings of previous studies which state that the variables of Teacher Exemplarity, Religious Motivation, and Religious Activities have a positive relationship with character building and religiosity. However, this study contributes a specific perspective on the hierarchy of variable influence, where the strength of internal factors (Religious Motivation) in Madrasah Aliyah far exceeds external factors (Teacher Exemplarity). This contribution can be a reference for the development of a more effective and efficient Islamic education model, shifting from a teacher-based instructional model to a model centered on developing students' spiritual motivation.

This study has major limitations, including a limited sample taken from only one grade (Grade XI) in one location (MAN 1 Kabupaten Bandung). Another limitation lies in the method, where multiple regression analysis only measures relationships and predictions but does not explain the deeper causal process. Therefore, further research is needed that accommodates a larger sample, varies grade levels (X, XI, XII), or uses qualitative or experimental methods to directly test the effectiveness of the Islamic

Spirituality program. With more in-depth and comprehensive results, more appropriate madrasah policy formulations can be developed.

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